THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I have seldom known anyone that deserted truth in trifles, that he could be trusted in matters of importance."—PALEY.

No. 26 Vol. LXIX. Thursday, June 27, 1907. Price One Penny.

A "MORMON" ELDER'S REPLY TO A CONGREGATIONALIST MINISTER.

IN the early part of the present month an Elder laboring in the British mission received a letter from a minister of a Congregationalist Church, in which the latter propounded a number of questions concerning "Mormonism." The Elder's reply is as follows:

Dear Sir:—

I am in receipt of your letter of the 4th inst. It did not reach me, however, until the 13th inst. I have noted your questions, and shall answer them to the best of my ability. Your first question is as follows:

1. You state "baptism by immersion" is essential to the remission of sins. Does not this so-called essentiality set aside the sacrificial work of Christ? Where is your proof of "immersion" as the mode? And does not your view of essentiality torture and do an injustice to the context of scripture?

Christ Himself recognized the necessity of water baptism. He requested John to baptize Him in order that He might fulfil all righteousness. (Matt. 3: 13-15.) That was tantamount to saying that all righteousness would not have been fulfilled had He not been baptized. He instructed His Apostles to teach baptism to the people. "Go ye, therefore, and teach all nations," said He,

"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19.) I cannot believe that Christ would send His Apostles out to teach men commandments in which there was no profit. If baptism is not essential to salvation, why did the Lord send His Apostles out to teach it? It seems to me that it would have been far more profitable for them to have devoted their time to teaching things that are essential to eternal life. But Christ put baptism among the conditions of salvation. He said, "He that believeth and is baptized shall be saved." (Mark 16: 16.) Belief and baptism are here joined together, and what Christ has joined together no man has a right to put asunder. So essential did the Savior consider baptism that He told Nicodemus that unless a man were born of water and of the Spirit he could not enter the kingdom of God. (John 3: 5.) The Pharisees and lawyers, we are told by Luke, rejected the counsel of God against themselves by not being baptized. (Luke 7: 3.) The Latter-day Saints teach men to-day that if they, like the Pharisees and lawyers of old, reject baptism, they, like them, reject the counsel of God against themselves. Baptism by no means sets aside the sacrificial work of Christ. The atonement made by our blessed Lord was absolutely essential to our salvation. The commandments which He has given us are equally essential, for He has declared that those only shall enter the kingdom of heaven who do the will of the Father which is in heaven, and who love Him and keep His commandments. If all that a man has to do in order to obtain salvation is to believe in and accept the atonement of Christ, why did the Savior and His Apostles teach, among other things, baptism. He instructed His Apostles to teach the people all things whatsoever He had commanded them. (Matt. 28: 19, 20.) It is unreasonable to think that Christ or His Apostles would teach any principle that would set aside the sacrificial work of the Redeemer of the world. And they did, as we have seen, teach baptism. Did John set aside the sacrificial work of Christ when he baptized repentant believers for the remission of sins (Mark 1: 4; Luke 3: 3)? Did Peter set aside the sacrificial work of Christ when he said to the people on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38)? Did Ananias set aside the sacrificial work of Christ when he told Saul to arise and be baptized and wash away his sins (Acts 22: 16)? Now, if John, Peter and Ananias could teach baptism for the remission of sins without setting aside the sacrificial work of Christ, surely the Latter-day Saints may do the same. The Scriptures which I have quoted prove, in my humble opinion, the essentiality of baptism, and that, too, without doing any injustice to the contexts.

Our proof of immersion is in the Holy Scriptures, and also in revelations which we have received from the Lord. John baptized

his converts in the river Jordan. He also baptized at "Ænon, near to Salem, because there was much water there." (John 3: 23). If sprinkling or pouring had been the mode of baptizing in those days, John would not have resorted to rivers and to places where there was much water. People who practice sprinkling do not repair to such places nowadays. I have seen pictures of Christ standing in the Jordan, the water a little above his ankles, and the Baptist pouring water upon His head. Such pictures are entirely misleading; they are erroneous representations of Christ's baptism. When the Savior was baptized He was buried in the water. At least that is what we infer from the writings of Paul. In his epistle to the Romans he said: "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6: 4). He wrote practically the same thing to the Colossians—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2: 12). We have also the testimonies of many of the early Christian fathers and historians that baptism by immersion was practiced in the primitive Christian church. Mosheim, in his "Ecclesiastical History," Vol. 1, page 129, says: "The sacrament of baptism was administered in this (first) century without the public assemblies in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font." And on page 211 he says: "The persons (in the second century) that were baptized * * * were immersed under water, and received into Christ's kingdom by the solemn invocation of the Father, Son and Holy Ghost, according to the expressed command of our blessed Lord." Luther says: "The term baptism is a Greek word and may be rendered by dipping, as when we dip anything in water that it may be entirely covered with water. I could wish that such as are to be baptized should be completely immersed in water according to the meaning of the word and the signification of the ordinance: not because I think it necessary, but it would be beautiful to have a full and perfect sign of so perfect and full a thing; as also, without doubt, it was instituted by Christ." Calvin says: "The word baptize signifies to immerse, and the right of immersion was observed by the ancient Church." Robinson, the great philologist and biblical scholar, says: "The native Greeks must understand their own language better than foreigners, and they have always understood the word baptism to signify dipping; and therefore from their first embracing of Christianity to this day, they have always baptized, and do yet baptize by immersion." But besides all these evidences, the Latter-day Saints have the word of the Lord concerning baptism. It is as follows: "Behold, I say unto you, That this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea,

teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children. And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world." (Book of Mormon, Moroni 8: 10-12.) And again: "Baptism is to be administered in the following manner unto all those who repent: the person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water." (Doctrine and Covenants, page 128.)

In your second question you ask:

2. As to the "Authority of the Mormons." Please what is this authority? Is it moral authority, ritualistic, or presumptive?

In reply I will say that the authority which the Elders of the Church of Jesus Christ of Latter-day Saints possess is authority from God to preach the Gospel and administer in all its ordinances. It is the same authority which Christ conferred upon the Apostles and Seventies, and which they in turn conferred upon others; it is the authority of the Holy Priesthood, without which no man can officiate acceptably in the name of the Lord. We agree with the Apostle Paul when he said: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5- 4.) The authority of which I have spoken we received, not from men, nor from theological colleges, but direct from the heavens, by the ministration of angels. On the 15th day of May, 1829, John the Baptist, whom the Lord had raised from the dead, appeared to Joseph Smith and Oliver Cowdery, in Harmony, Susquehanna County, Pennsylvania, and laying his hands upon their heads, conferred upon them the Aaronic Priesthood, saying: "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." (Doctrine and Covenants, page 108.) Later, the Apostles Peter, James and John appeared to the said Joseph Smith and Oliver Cowdery and ordained them Apostles of the Lord Jesus Christ. By virtue of this ordination, and under the direction of the Lord, they organized the Church of Christ again upon the earth after the primitive pattern, with apostles, prophets, evangelists, pastors, teachers, etc. Men were called by revelation, and,

clothed with Divine authority, were sent out to call men to repentance; to baptize repentant believers for the remission of sins, and to confer upon them the Holy Ghost by prayer and the imposition of hands. In every place where the Elders of the Church have proclaimed the Gospel, the Lord has confirmed the words of His servants with signs following.

In your third question you ask:

3. In "Rays of Living Light" why are all the churches in Christendom condemned? Can you or your sect judge the real state of every church? Are these pulled down in your declamation in order to build your own up? Might these Scripture quotations and refcrences be equally applied with equal force to "Mormonism"? Is this Scriptural style a genuine exposition and application of say II. Timothy 3: 1-5?

In reply to this question I will say that the Elders of the Church have not been sent into the world to tear down any religion. The instructions which we have received from the Lord on this matter are very explicit. They are as follows: "Contend against no church save it be the church of the devil." (Doc. and Cov. 18: 20.) We uphold everything that is good and pure and holy and true, for such cometh of God; we condemn everything that is sinful, unholy, unjust and false, for all these come from the evil one. We have been sent into the world, not to condemn the world, but to teach the people the true plan of life and salvation. We have come to tell them, as Jesus told the people in His day, that there is but one way, but one gate, but one straight and narrow path leading to the kingdom of heaven; that there is but one Lord, one faith and one baptism. We have come to tell them that there can be but one true Christian Church; that Christ is not divided, that He is not the author of contention, but of peace; that those who call themselves by His name should be perfectly joined together in the same mind and in the same judgment, and that there should be no division among them. Can any reasonable objection be raised to such teaching? Is it not strictly scriptural? Would it not be a glorious sight to see Christians of all denominations united together in love and fellowship, all speaking the same thing? What a testimony that would be to the world of the divinity of Christ and of the power of His holy Gospel. To this end the Elders of the Church of Jesus Christ of Latter-day Saints are working, and are meeting with most gratifying success, too.

We believe most firmly in the divinity of the mission of Joseph Smith; that he was called and chosen of God to be a Prophet, a Seer and a Revelator to the people of this last dispensation. This youthful Prophet testifies that, in answer to his humble prayer to know which of all the sects the Lord acknowledged as His Church, the Latter appeared to him and told him that they had all gone out of the way; that they honored Him with their lips, but that their hearts were far Him; that they taught for doctrine the commandments of men; that they had a form of Godliness, but

denied the power thereof. The boy was told to join none of them. This, I acknowledge, is a pretty hard saying, and few there be who can hear it. It lays the axe at the root of the tree. But that is just what Christ said would be done, and that every plant which His Heavenly Father had not planted would be rooted up. Now, our contention is this, that Christ, He who prayed that all His disciples might be one, even as He and His Father are one, would not establish two churches on the earth, to teach different doctrines, and to contend one against the other. As well might we believe that He would send Peter to preach the sprinkling of infants and John to preach baptism by immersion to adults, as to believe that He is the founder of the several hundred sects into which Christendom is divided at the present time. The Latter-day Saints maintain that there has been a universal apostasy, and they cite Scripture and other evidence in support of this assertion. Permit me to quote a few out of the many prophecies which were made concerning the apostasy. Isaiah prophesied: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." (Isaiah 24: 5, 6.) Paul prophesied: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (II. Thess. 2: 3, 4.) And in his epistle to Timothy he said: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II. Tim. 3: 4.) Again the same Apostle prophesied: "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw disciples after them." (Acts 20: 29, 30.) The Apostle Peter prophesied concerning the apostasy as follows: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (II. Peter 2: 1, 2.) That the apostasy was to be universal is evident from the prophecy of Amos, which is as follows: "Behold, the days come, saycth the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to

east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8: 11, 12.) But the Latter-day Saints are not the only people who declare that there has been a universal apostasy from the primitive Christian faith. Have you not read what the Church of England has said concerning this matter? In her "Homily on the Perils of Idolatry," she says: "Laity and clergy, learned and unlearned, of all ages, sects, and degrees, have been drowned in abominable idolatry, most detested by God, and damnable to man, for eight hundred years or more."

(*Continued on page 410.*)

HOW I BECAME A LATTER-DAY SAINT.

THE writer was born in the city of Dublin, Ireland. I was brought up a member of the Church of England. Leaving my native land, I went to Canada, where I got employment at farming. I made the acquaintance of a young woman who was a member of the Church of Jesus Christ of Latter-day Saints, and in due time we were married. But we were by no means united in our religious belief. Indeed, I was not a little opposed to "Mormonism." We left Canada and came to England. My wife went to Wales to visit one of her brothers, who was a Latter-day Saint. When she was leaving to return home, he gave her a copy of the "Key to Theology," which he told her to give to me. I read the volume, and was impressed with the truths which I found therein. Seeing on the title page the address of the headquarters of the Saints in Liverpool—42 Islington—I addressed a letter there, requesting them to send one of the missionaries down to visit me. President Platte D. Lyman was in charge of the mission at that time. He appointed Elder George Davis to call on me.

One day, contrary to my usual custom—for I was in the habit of taking my dinner with me—I went home to dinner. On entering the house I found Elder Davis there. He introduced himself, and I invited him to dine with us. He explained some of the principles of the Gospel, which I saw were in accordance with the Holy Scriptures. When the time came for us to part, he gave me an invitation to be present at the meeting the following Wednesday evening. I went, and was astonished on beholding the love and unity which existed among the Latter-day Saints; I had never seen anything like it before. Being desirous of knowing the truth, I read the publications of the Church; I also prayed to the Lord for the guidance of His Holy Spirit. He answered my prayers, and by the Spirit of truth I was led into the true Church of Christ. The Lord has given me a testimony that what the world calls "Mormonism" is the true and everlasting Gospel of the kingdom of heaven, and I rejoice before the Lord and thank Him for all His goodness, and for the many blessings which He has bestowed upon me.—GEORGE P. TORNEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 27, 1907.

THE WORK ON THE CONTINENT.

In traveling through the Netherlands-Belgium, Swiss and German missions, we have met with a cordial reception from the Elders and Saints at every place we have visited, and found them enjoying the Spirit of the Lord and the blessings of the everlasting Gospel. The same influence is with them that prevails among the people of God in the British Isles and in the land of Zion. It does not matter what language they speak or what peculiar customs may exist among them, they are all brothers and sisters, and take delight in listening to the word of the Lord and in joining in the services of praise and prayer at the gatherings in Church meetings.

The same warmth of feeling that is felt at conferences and other assemblies in Great Britain is felt at every point where there is a branch of the Church. This is one of the striking evidences of the truth of the latter-day work. The love exhibited by the Saints for each other is deep and heartfelt, and is expressed not only in the warm grasp of the hand, in the kindling light in the eye, and the beaming expression in the animated countenance, but in act and deed and help rendered when necessary. When meetings are closed it seems hard for the Saints to tear themselves away from each other and they linger till the last moment has expired when they can be permitted to remain.

Among the great masses of the people on the European continent, worldly pleasure seems to be regarded as the one thing to be desired. They care nothing about God or His word and will, and religion is regarded either as something to be hurriedly attended to for a short time on Sunday, or is entirely ignored or treated with contempt. Yet in Holland, in Switzerland and in Germany there are many honest people ready to learn the truth, to receive the Gospel, and walk in the narrow way as soon as it can be pointed out to them.

This is particularly the case in many parts of Germany. The restrictions that have been placed upon the preaching of the Gospel by the Elders of the Church of Jesus Christ of Latter-day Saints has been a great barrier in the way of the work of the Lord, and just now, when there are many openings for the spread of truth, the lack of missionaries is widely felt. A spirit of inquiry is working among the people who care for the things of God,

and if religious liberty was as firmly established as it is in the United States and Great Britain, and there were laborers enough in the Gospel field, there is no doubt that an immense harvest would be reaped.

The missionaries who have been sent among them are a devoted band of faithful ministers of Christ, and are men of whom their parents and families and friends have reason to be proud. They are full of energy and zeal and the testimony of Jesus. They are never weary of their work, and if they are excluded from one city they "flee unto another," as the Lord directed. Success is attending their labors. We have never witnessed a finer spirit anywhere than is manifested among the Elders and Saints in Germany.

There is now no violent hostility exhibited against the servants of the Lord in the German empire, and were it not for the priests and preachers of so-called "Christian" sects, the way would be opened and clear for the spread of the work and the gathering in of thousands of the seed of Israel scattered throughout that land.

We believe that the time is at hand when the Lord will break down the barriers that have been raised, and religious liberty will be established and extended, and that the result will be a great awakening among the people, and joyful obedience to the message that has come from the heavens in these last days for the last time. German-speaking Elders are needed and in great demand. Men of experience particularly are wanted who have complied with all the requirements of the law relating to military service as well as other institutions of the empire, and who would not be subject to banishment through laboring in the ministry among the German people.

They are a fine race, and in spite of some customs that prevail among them are in advance of some other nations, and make splendid citizens, and when they receive the Gospel are thoroughgoing Latter-day Saints. We have had great pleasure in mingling with the Elders and Saints in different parts of Germany. President Ballif and the Elders laboring under his direction are filled with the spirit of their mission. He is "instant in season and out of season," active everywhere; and the effects of his presence, counsels and influence are felt in every part of the Swiss and German mission.

The hand of the Lord is over his people there and they are united and joyful and performing their duties in the Church. May His power be exercised over the continent of Europe until freedom shall prevail and the Gospel be preached to every nation within its boundaries!

C. W. P.

Correction.—We regret that in the account of the death of Apostle Teasdale, published in the last issue of the STAR, a mistake was made in the date of the funeral service, which was held on the 12th inst. instead of the 16th inst.

A "MORMON" ELDER'S REPLY TO A CONGREGATIONALIST MINISTER.

(*Continued from page 407.*)

John Wesley in his ninety-fourth sermon said the reason why the miraculous gifts of the Spirit are no longer found in the church was because the love of many had waxed cold, and the Christians had turned heathen again, and had only a dead form left. Roger Williams refused to continue as pastor over the oldest Baptist church in America on the grounds that there was "no regularly constituted church on the earth, nor any person authorized to administer any church ordinance: nor can there be until new Apostles are sent by the Great Head of the Church for whose coming I am seeking." ("Picturesque America," page 502.) In "Smith's Bible Dictionary," page 103, I find the following: "We must not expect to expect to see the Church of Holy Scriptures actually existing in its perfection upon the earth. It is not to be found thus perfect either in the collected fragments of Christendom or still less in any one of those fragments." "Till that great and notable day of the Lord come," says Alexander Campbell, "we cannot, from the prophetic word, anticipate a universal *return* to the original Gospel, or a general restoration of the kingdom of God in its primitive form." ("Christianity Restored," page 101.) On taking up this morning a copy of the *Protestant Standard*, bearing last Saturday's date, I find the report of a sermon delivered in Myrtle Street Baptist Chapel, Liverpool, by the Rev. John Thomas, M.A., on "False Teachers in the Church." From it I take following extract: "The Gospel of Jesus Christ is corrupted in a very special way; in the first place, with the abominations of false teaching. There is no need for a man to be a pessimist in order to see that that is so. There never has been a time, at any rate within my memory, when false teaching was so prevalent, and so acceptable, and when departure from the Word of God was so insidious and so plausible as it is to-day. Things are being said in the Christian pulpit to-day that, forty or fifty years ago, would have been considered rank blasphemy. * * * The Scriptures have lost much of their authority, and many imagine, and I fear they are imagining more and more, that they have a perfect right to substitute their own reasoning, and the consequences of those reasonings, for the word of Jesus Christ and the message of His Apostles. Unquestionably there is in the Christian Church to-day an abomination of false teaching, a falsification of the contents of the Book to an extent, and in a way, that is entirely new to the knowledge and memory of, I suppose, the present generation. * * * The church, I repeat, has unquestionably been corrupted by worldly principles and ideals."

So you see, Sir, we are not the only ones who testify that

a universal apostasy has taken place. We are the only ones, however, who testify that the true Gospel and the true Church of Christ has been restored to earth again by the revelation of the Father and the Son and the ministration of holy angels. We declare to all the world that the angel which John saw in vision on the Isle of Patmos, coming to earth in the last days with the everlasting Gospel, to be preached to every nation, kindred, tongue and people, has come and delivered his important message. We proclaim to the world that angels have come from the courts on high and have conferred on men the authority of the Holy Priesthood, empowering them to act in the name of the Lord; that the Church of Christ has been set up again on the earth with the immutable decree of Jehovah that it shall never be thrown down nor given to another people.

[TO BE CONTINUED.]

THE VALUE OF EXPERIENCE.

THE chart to the mariner is invaluable in locating the perilous obstacles of the sea, the deceptive rocks and quicksands so disastrous to navigation. Seafaring experience and demonstration have revealed these deathtraps, and by the aid of the chart the captain now steers his vessel in a safe course. But consider the danger to which a ship would be subjected by ignoring such a plan!

Experience has revealed to the miner the necessity of the safety lamp, through the instrumentality of which mining disasters have been minimised. By its adoption, many disasters have been avoided. The utility of signals on the railways is very great; and these, too, owe their origin to observation and experience. The degree of public safety and convenience enjoyed to-day is due to the precautions suggested and adopted through various demonstrations of the past. Time has carefully produced and left on record experiences which are valuable to the human family, and which, if observed, conduce to moral and physical development.

The employment of such a schoolmaster as experience is economical—a means through which time is saved and trouble and sorrow are averted. Too much stress cannot be placed on the value of the individual's personal demonstrations. As a child who has been burned keeps clear of the fire, so we should avoid the repeated violation of any law of health or character. Having once paid the penalty of failure, through sorrow and suffering, how foolish for the creature to return thereto, like the sow who again and again wallows in the mire! Effect invariably follows cause. Sin originally produced sorrow and disappointment, and such has been the case ever since. And the more frequent the repetition of failure, the more aggravated and hopeless becomes the disease. Truly

successful is the man who will profit by experience, carefully regarding the fruits of his actions, holding fast to that which he has proved to be good, but avoiding the repetition of failure as he would the venemous sting of a serpent. Neither gold nor precious stones can compare with the value attaching to the correct employment of personal experience. Every condition of life, with its natural result of good or evil, form important data to the individual, and provide gems of truth upon which a noble character may be constructed. All useful machinery has reached perfection through the progressive modifications employed by the observant mechanic. The steam engine, once a clumsy and imperfect invention, is now conspicuous by its development, solely brought about by the additions and improvements suggested through necessity and adopted from time to time. Personal experience is reliable, and should be esteemed with every care and practical observation. Man needs a knowledge of himself and of the varying conditions produced through his actions, thoughts, and conversations, in order to choose a profitable course in life. It is imperative that he should fully comprehend his weaknesses, as well as the cunning and fascination of sin. The athlete in his training seeks the best forms of training, realizing that every correct movement means development. When it is considered that even the smallest detail of life has its corresponding effect, how necessary that we should govern our lives aright! And how can we best do this? Only through the medium of profitable experience. The physically weak and ailing have to avoid certain climatic conditions, as well as the use of various articles of diet. By the same logic the moral life calls forth certain restrictions, and demands observances which should be cautiously regarded.

Oh, that the world would profit by history, seriously reflecting upon the rise and fall of individuals and nations! Is there no warning in the dealings of God with the Antedeluvians, with Sodom and Gomorrah, or the early Egyptians? Cannot men detect a lesson in the history of the Jews? What a reformation would ensue if mankind would wisely accept the teachings of the premature grave, and of the bondage and misery found in the institutions of insanity and prison life? Much degradation would be averted if men would be influenced by such object lessons.

The foregoing are a few observations on the value of experience, but words fail to express fully its inestimable worth as a guide in the school of development. As a medium of reliable warning and instruction, it is equally adapted to and needed by all classes of humanity. Therefore, reader, endeavor to grasp its deep application in your case; and if you have never reflected upon the matter before, do so now. Allow experience to play its proper part as a daily monitor in your life. Listen carefully to its promptings, and never depart therefrom. In the words of Paul, "Prove all things, and hold fast that which is good."—JOHN T. SEAICH.

FROM THE MISSION FIELD.

Release.—Elder R. Eugene Allen, of the Liverpool office, is honorably released to return home per s.s. *Adriatic*, July 3rd, 1907.

District Meetings.—Two special district meetings were held in the Wakefield branch of the Leeds conference on Sunday, June 23rd, 1907. The meetings were held in the Assembly Hall. President W. B. Enniss and three of the traveling Elders were present and explained the plan of salvation in a clear and convincing manner. The Saints and Elders are much encouraged, as the prospects are very bright for the spread of the Gospel in that part of the Lord's vineyard. A suitable hall has been secured in which to hold services, and a Sunday school will be organized in a short time.

Farewell Socials.—On Saturday evening, June 15th, 1907, the Saints and friends of the Leigh branch held a social in their room in the Market Building. It was given in honor of Sisters Latturner and Mills and their families, prior to their departure for Zion to join their husbands, and fathers. A very pleasant time was spent, a choice program of songs, recitations and speeches being rendered. At the close of the program refreshments were served.

On Wednesday, the 12th inst., the Saints of the Lancaster branch, with their friends, held a most successful social. The party was given as a farewell to Elders Le Roy Rees and E. M. Rynearson, who were leaving for other fields of labor. The program rendered by a number of Saints and friends was enjoyed by all. Light refreshments were also served during the evening. Two large group photographs of the members of the branch were presented to the Elders as a token of the love and best wishes of all present.

Visit of Professor Evan Stephens.—Thursday evening, June 20th, 1907, sixty Saints and investigators were present at 97 Farleigh Road, Stoke Newington, London, to attend the regular weekly cottage meeting. Professor Stephens, the leader of the renowned Latter-day Saints' Tabernacle Choir, and Noell Pratt, one of his students, were present and favored those assembled with some excellent music. Professor Stephens explained the organization and management of the Salt Lake choir of five hundred voices. He said, "Considering the fact that forty of the enrolled male members are away on missions every year, and that none of the singers are paid for their services, the choir is truly a wonderful organization." He also spoke of his early musical training, and how by persistent effort he had attained to the position he now occupies in the musical world. Sister Maggie Tout sang, "Kind words are sweet tones of the heart," which was greatly appreciated by all. The Saints and friends were very pleased to be in the

company and to form the acquaintance of a man of Professor Stephens' character and reputation.

The Work in Wales.—President R. J. Smith and Elder Charles G. Jarman send the following encouraging report of the work that is being done among the Welsh people: "We are pleased to report that since our last semi-annual (Bristol) conference the work of the Lord has been progressing nicely in Cheltenham and surrounding country. We are being treated very courteously wherever we go, and in most parts are permitted to hold open-air services. We feel that much good is being done in bringing the Gospel before the people in that way. President Smith has just returned to headquarters after spending two weeks with Elder M. N. Reynolds, who has been laboring alone since the beginning of April, and he reports that a grand work is being done in Wales. The brethren traveled without purse or scrip through the counties of Glamorgan and Monmouthshire, walking on an average twenty miles a day, visiting the isolated Saints, who received them very kindly. Great was their joy on seeing the brethren again. The cry on every hand is for more Elders to be sent among them. They bear strong testimonies to the divinity of this great latter-day work. The Elders found the outsiders very hospitable towards them, opening their homes to them that they might hold cottage meetings and catering to their every want. On the 9th inst. there was a baptismal service held at Goytre, when six souls were initiated into the Church, Elder M. N. Reynolds officiating. Other applications for baptism have been received. Whilst the weather was anything but pleasant—it having rained incessantly—it did not dampen the ardor of the Elders, nor was their health affected, although they were wet through a few times. The Elders throughout the conference are feeling well in the work."

"Mormonism" in Worksop.—The following communication is from Elder Edwin Miles, who is at present laboring in Retford: "Perhaps a few statements regarding the conditions of the work of the Lord in this quarter would be of interest to you. Elder Heber C. Mansfield and I are stationed at Retford, but hold Sunday services at Worksop, eight miles from here, where a flourishing little branch has sprung up since the first of the year. The outlook is encouraging there, especially so at present, as the 'accuser of the brethren,' has his emissaries arrayed in opposition to us, which we usually look upon as a good sign. His satanic majesty seems perfectly content to see the children of our Father in heaven drift along vainly hugging the delusion, "We are all aiming for one place, aren't we?"; but when a few seeds of the true Gospel begin to take root he becomes alarmed and arouses his misguided forces. The last few Sunday evenings we have had between one and two hundred persons listening to us on Victoria Square. The interest

being shown is partly due to slanderous attacks made upon us by the local newspaper, the *Worksop Guardian*, and partly to the publicity given our cause by the action of the Urban Council. Being unable to procure a suitable place for public meetings elsewhere, because of prejudice, we applied for a room in the Town Hall. The application came before the council, was referred to the Markets Committee, who recommended that the application be granted. It was then sent back to the council, which decided that 'Mormon' heresies, should not be set forth in a public hall. Consequently, we are still holding cottage meetings, and meeting with success on the street. We have promise of a room here in the Temperance Hall, where we expect to begin a week-night meeting this coming Friday."

Baptisms.—Elder D. Frank Otley reports three more baptisms in the East Kent district, one on April 28th and two on June 15th last.

On Sunday morning, June 9th, 1907, a baptismal service was held in Stockton Public Baths (Newcastle conference), when two members were added to the Stockton branch. The ceremony was performed by Elder Jesse B. Sharp. The new members were confirmed at the afternoon service.

On Sunday morning, June 16th, a baptismal service was held in the Corporation Baths, Wigan. Elder T. S. Gregson officiated and led three candidates into the water. The confirmations were attended to during the Sabbath school in the afternoon.

Another baptism was held at the Sneiton Baths, Nottingham, June 22nd, when three persons were initiated into the fold of Christ. Elder Charles V. Dean performed the ordinance.

At Windmill Hill Baths, Gateshead, Newcastle conference, a baptismal service was performed on Sunday, June 23rd. Two converts were baptized by Elder Walter Bird.

Sunday morning, June 23rd, 1907, a baptismal service was held at the Public Baths, Burnley, Liverpool conference. Many investigators and Saints were present to witness the ceremony. A short service was held, when Elder Thomas G. Lambert spoke upon the necessity and object of baptism. President J. G. Midgley, Jr., gave some timely instructions and exhorted the candidates to honor the covenants they were about to make. Six persons were then baptized by Elder David R. Tolman. The confirmations took place Sunday afternoon at the Nelson Hall, when the new converts were enrolled members of the Nelson branch.

"Once more," writes Elder T. E. Towler, "I have pleasure in announcing that we have held a baptismal service in this, the Leeds conference. It was held on Saturday, June 22nd, 1907, at the Fevershem Street School Baths, Bradford. Elder Joseph A. Capener explained the necessity of the ordinance, and exhorted the candidates to be faithful in keeping the covenants they were

making with their Heavenly Father, after which seventeen converts were baptized, Elders Joseph A. Capener and George F. Bolto officiating. Following the baptismal service a confirmation service was held in the West Gate New Hall. A remarkable degree of the Spirit of the Lord was manifested. There were about two hundred and twenty-five Saints and friends present, many of the former bearing their testimonies to the divinity of the work, and rejoicing in the blessings which they were receiving by obedience to the Gospel. We expect to duplicate this baptism in the near future."

OUR OWN.

If I had known in the morning,
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But—we vex our own with look and tone
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease!
How many go forth in the morning
Who never come home at night,
And hearts have been broken for harsh words spoken
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for our own the bitter tone,
Though we love our own the best.
Ah, lip with the curve impatient,
Ah, brow with the shade of scorn,
'Twere cruel fate were the night too late
To undo the work of morn.

MARGARET ELIZABETH SANGSTER.

CONTENTS:

A "Mormon" Elder's Reply to a Congregationalist Minister ... 401
How I Became a Latter-day Saint... 407
Editorial:
The Work on the Continent ... 408
Editorial Note 409
The Value of Experience 411
Notes From the Mission Field ... 413
Poetry:
Our Own 416

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.